



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hasataka ^x (<i>happed on/come to you</i>) ^x the overlay-she ^y discourse ¹ .	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾
2. Faces then-day <i>khushbey'aton</i> ² (<i>roundly-subdued submitters</i>).	وُجُوهُ يَوْمٍ ذُكُرٍ خَاشِعَةٍ ﴿٢﴾
3. Worker-she ^y fatiguing-she ^{y3} .	عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾
4. <i>Tassla</i> ⁴ (<i>[it^x] being broiled on intense heat from</i>) a hot ^{w5} Fire ^w .	تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾
5. <i>Tosqa</i> (<i>it^w to be/being availed drink</i>) from a well ^w <i>aa'neyah</i> (<i>of maximal heat</i>) ⁶ .	تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾
6. Not for them <i>mta'aamon</i> ^x (<i>wheat/edible/food-grains</i>) ^x except of a <i>dhar'een</i> ⁷ (<i>hollowed/odorous green sea moss like</i>).	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾
7. Neither fattens nor enriches [<i>it^x</i>] from hunger.	لَا يُسَمِّنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾
8. Faces ^{x8} then-day (<i>are</i>) smooth-looking-she ^y .	وُجُوهُ يَوْمٍ ذُكُرٍ نَاعِمَةٍ ﴿٨﴾
9. For its ^w endeavor ^{x9} delighted-she ^y .	لَسَعِيهَا رَاضِيَةٌ ﴿٩﴾
10. In a garden ^w high-she ^{y10} .	فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
11. Not hear [<i>you^s</i>] in it ^w trifler-she ^y .	لَا تَسْمَعُ فِيهَا لُغِيَّةٍ ﴿١١﴾
12. In it ^w (<i>is</i>) a well ^w running-she ^y .	فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾
13. In it ^w (<i>are</i>) beds <i>marfooaton</i> (<i>being elevated</i>).	فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾
14. And ewers <i>mawdhoa'ton</i> ^w (<i>they that are being put/readied</i>) ^w .	وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾
15. And cushions ^w <i>masfoofa'ton</i> (<i>they that are being rowed</i>) ^w .	وَمَنَارِقُ مَصْفُوفَةٌ ﴿١٥﴾

¹ Commentator of The Qur'an differed as to the exact meaning of word "الغاشية." Some said the Fire covering the unbelievers and others said it is the Day of Judgment covering all people. And the correct understanding as *Emam الطبري* says it and I surely agree with him is the fact that it means *both*.

² The word "خَاشِعَةٍ" = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خَشُوعٌ" in "خَاشِعَةٍ" = *khushsha'an* involves more than just "humbleness" or "submission" as that suggests *bodily* or *attitudinal* behavior. However, "خَشُوعٌ" denotes *submission* or *subduing* of sight and sound as well. So "خَاشِعَةٍ" are those who *submittingly* subdued their body, sight and sound. Also some time "الخاشعون" = *they who bow in the Prayer*. See *البصائر* and *اللسان*. Since this *Ayah* speaks about their sights being "خَاشِعَةٍ" that means *their sights are submitingly subdued*.

³ The word "نَاصِبَةٍ" is the feminine of "نَاصِبٌ" which means he who *fatigued* or is *fatiguing*. See *الراغب*.

⁴ The word "تَصَلَّى" transliterated "*Tassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁵ The word "نَارٌ" = "Fire" is a *feminine* gender, and so its *qualifier* must be *likewise*, hence "[she]" is prefixed to the word "hot."

⁶ The "آتِيَةٍ" means its heat reached its maximal intensity. See *الطبري*.

⁷ The word "*dhareea*" is a hollowed, odorous green sea moss, and induces illness when eaten iteratively.

⁸ The word "faces" here is, and Allah knows best, a metonymy for *entities*.

⁹ The word "سَعَى" has several meanings, depending on the context: (1) "بِمَعْنَى عَدَا دُونَ الشَّدِّ" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بِمَعْنَى مَشَى أَوْ مَضَى" i.e. treaded = walk on, over, or along; (3) "عَمَلٌ بِاجْتِهَادٍ" = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بِمَعْنَى قَصْدٍ" intentionally treaded. When "سَعَى" in the sense of "striding" it is made transitive by "إِلَى" and when it is in the sense of "work" then it is made transitive by "الْأَمَ". See *اللسان*, and *الصائر*.

¹⁰ That is above the Heavens or very high in rank. See *القرطبي*. +

16. And splendid-carpets ^w <i>mabthotha'ton</i> ^w (<i>they that are being scattered</i>) ^w .	وَزَرَالِي مَبْثُوثَةٌ ﴿١٦﴾
17. Do then they ^z not look to the camels/clouds how (<i>had been</i>) created-she ^y .	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
18. And to the Heaven ^w how (<i>had been</i>) elevated-she ^y .	وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
19. And to the mountains how (<i>had been</i>) emplaced-she ^y .	وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
20. And to the Earth ^w how (<i>had been</i>) surfaced-she ^y .	وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. So let-remind [<i>you</i>]; verily only you ^s (<i>are</i>) a reminder.	فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾
22. Not you ^h (<i>are</i>) on them surely domineer.	لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾
23. Except whomever [<i>he</i>] diverted and unbelieved.	إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾
24. Then torments him Allah the torment the biggest.	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
25. Verily to Us (<i>is</i>) their return.	إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
26. Afterwards verily on Us (<i>is</i>) their accountability.	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾